

# PRIMITIVE MAN

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PUBLISHED BY THE  
CATHOLIC ANTHROPOLOGICAL CONFERENCE  
WASHINGTON, D. C.



# PRIMITIVE MAN

Quarterly Bulletin  
of the  
Catholic Anthropological Conference

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Vol. VII

October, 1934

No. 4

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## MUNDURUCU MOIETIES

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### INTRODUCTION

THE warrior tribe of the Mundurucú is divided into four chief groups: the Tapajós, the Madeira, the Xingú, and the Juruéna Mundurucú. The Tapajós Mundurucú, numbering about 950 souls, inhabit the Tapajós river country from the Cururu to the Rio das Tropas, these two rivers being affluents of the Tapajós flowing in from the east. According to native tradition, the Wiaúnyen, who are related by language to the Tapajós Mundurucú, should be included with them; they live in the region around the source of the Rio Mutum, a tributary of the Tapajós flowing in from the right. I have no data on the population of the Wiaúnyen. The Madeira Mundurucú came from the Tapajós in the second half of the eighteenth century and acquired territory for themselves in the State of Amazonas. They were visited by Martius. Nimuendajú estimates their strength at approximately 800 souls. The Xingú Mundurucú are the Kuruáya. They live in small groups of from one to four houses along the uppermost left tributaries of the Igarapé da Flecha, a large easterly tributary of

the middle Rio Curuá do Iriry. According to Nimuendajú they number about 120 souls. The Juruéna Mundurucú are also called Njambikwáras.

From the Mundurucú are also supposed to be descended the Guajajára. They were settled on the Rio Gurupi near Cerzedello in 1818. So says Martius.

#### TRIBAL NAMES

a. What do the Tapajós Mundurucú call themselves? A designation for the whole tribe does not exist. When a Mundurucú speaks of his fellow tribesmen, he simply calls them *weidy'e'nye*,<sup>1</sup> "our own", "our people". The word is compounded of the absolute inclusive pronoun *weidy'e*, "we", and the plural suffix, *nye*. Thus it has the meaning: "A great many of our own", "a plurality of our own". The Mundurucú language seems to have no word for homo, human being. Expressions like the following are used: "I belong to the Red Arara sib"; "he belongs to the Seringueira-itaúba sib"; "there come the Japu [people of Japu sib]"; "we met people of the *Ikupi*-wasp sib"; "some of the Mutum sib". For the list of sibs, see *infra* under social organization.

The Madeira Mundurucú, and the Kuruáya, that is, the Xingú Mundurucú, are held by the Tapajós Mundurucú to be relatives

<sup>1</sup> The following phonetic symbols are used: *ê* = German *ö* (palatal); *î* = German *ü* (palatal); vowel with tilde = nasalized vowel; *ẽ* = nasalized *ê*; falling diphthongs in which both vowels are pronounced distinctly have small superior second vowel; *c* = German *sch*; *ñ* = *ng* (guttural nasal); *r* = dental *r*; *s* = always voiceless; *v* as in English but pronounced with lips closer together; *w* as in English "water"; *x* = German *ch*; *y* as in English "yes". The spiritus lenis (stimmloser Kehlkopfexplosivlaut) occurs always between two vowels, and often before words beginning with a vowel; in these cases it is not indicated in transcription; in other cases it is indicated by *q*. Weak sounds are enclosed in brackets. Colon after vowel = long vowel. Accent is on last syllable, except where otherwise indicated by accent mark (') following vowel.

The palatal vowels *ê* and *î* are acoustically related to German *ö* and *ü*, but they are not identical with them. Nimuendajú writes me (personal letter, 1931): "A genuine *ö* and *ü*, such, for example, as occur in German, are found in none of the more than seventy Indian languages which I have heard with my own ears. Up to the present, I have heard these two sounds only in Urupá; but they do not occur even in Torá, which is most closely related to Urupá".

or kin, *bari'pnye*. The Xingú Mundurucú are also called by the Tapajós Mundurucú *Tyurari-riwat*, "Tauarirana tribe or clan", as they make their loin, arm and ankle bands out of tauarirana bark. The linguistically related Wiaunyen are called *i baarem*, "hidden"—hidden in the region of the headwaters of the Rio Mutum.

b. By what names are the Mundurucú known to other tribes? These names differ much. The Mundurucú are called among the Apiacá, their friends, by the name of Parí, or Itāwā't, or Madurukú; among the Bacahiri, Mandurukú; among the Chipáya, Karuriá; among the Juruna, Kaluriá; among the Kuruáya, Karudiat (compare Mundurucuan *Karu-riwat*, Red Arara sib); among the Matanawí, Paicí; among the Múra, Patisi; among the To:gapi't, Tcuruví (?); among the Pareci, Saruma (see *infra*); among the Torá, Kaubêk; among a more distant tribe, Akêkakuré. Among the Dyurupêa, a "giant" Indian tribe, the Mundurucú are called Tapêa'n. The Dyurupêa say: "When we come, they cry *tapêa'n* and then flee". The reference is here to the tribe which the Apiacá call Urupêa. The Dyurupêa must speak Apiacá. In Apiacá, *tapêa'n*, *tapêa'i'n*, means "Indian, stranger". Among the Widadawat, the Mundurucú are called Tupaiyu'n, so the Mundurucú say.

c. How are the Mundurucú called by the "civilized" people? The most common designation is Mundurucú. Nothing certain is known about the origin or meaning of this name, so I shall not go into the matter here. They are also called Caras Pretas, "Black Faces", on account of the dark (not black) tattooing on their faces. Their third name is Paikise. The word comes from the *Lingua Geral*, a corrupted Tupi dialect, and means "Father Knife", as the Mundurucú were known as head hunters, although not as cannibals.

In the State of Matto Grosso the Mundurucú were known as Sarumá (see *supra*). As Von den Steinen noted, they lived there next to the Apiacá, and disturbed all the tribes of the Arinos and Xingú region by their attacks.

d. How do the Mundurucú call outsiders? Every non-Mundurucú, be he a "Brown-shirt" or be he some one with a pretension to a veneer of culture, is a *pariwa't*, a foreigner, to the "headhunters". But of course the Mundurucú living on the

Madeira and the Xingú are not *pariawt* to the Tapajós Mundurucú; they are *bari'nye*, "relatives", as explained previously.

The Brazilians are called Baracereru. They are held in esteem, as are also the Parowat, the inhabitants of Belém do Pará, and the Biudecaneruwat, the inhabitants of the capital. The "Cearensen" [people of Ceara?], the Carawat, known as "Messerhelden" have a bad reputation. The *judeu'nye*, the Jews, are hated, as having treated the Mundurucú very badly; after a certain Jew brought in measles on the Cururu and the Barra in 1826, starting an epidemic to which a large number of Mundurucú and Apaicá fell victims, friendship became definitely a thing of the past.

#### SOME NOTES ON GENERAL CULTURE

The basis of the economic life of the Mundurucú is hoe culture. They maintain that formerly manioc and all other domesticated plants were unknown among them and that they used to obtain their food supply solely through hunting and through gathering wild fruits. In their hunting they use arrows made of single pieces of wood. The Mundurucú never kills his domestic animals, but he will partake of such meat if another has it at hand. The wild fruits are gathered by the women. Shortage of food can easily prevail, but is not the rule. If meat and fish are lacking, there are wild fruits and the products of the gardens. For the rest, the Mundurucú endures enforced fast with stoic patience without indulging in futile complaints.

The Mundurucú remember well the time when they used huts with conical roofs. These huts have now been superseded by quadrangular ones with the corners almost always rounded off.

The Mundurucú have a very clear and sharply defined belief in a Supreme Being. He is called Karusakaibê, and appears to have been a historical personage. He is prayed to; I have gathered a collection of such prayers. More about him will appear infra.

More too will be said below about social organization as it prevails among the Mundurucú, which topic is a chief one of the present paper. The foregoing summary data are given merely as a background. As regards social organization we may however premise here that the man holds a position of predominance among the Mundurucú. Nevertheless the woman is decidedly respected. On the part of both man and woman, love for the child is marked.

It may be remarked incidentally that the Mundurucú children have the Mongolian spot, as have also the Apiacá children.

#### MOIETIES AND SIBS

The Tapajós Mundurucú,—and probably also the Madera and Xingú Mundurucú,—have a well-developed moiety and sib system. The members of the individual sibs, with few exceptions seemingly, consider themselves related to the eponymous animals and plants. In the lists which we give below the plant totems are marked with an “(m)”. Several of the sibs have plural or multiple totems.

The ancestors of the sib are called *tubê* or *uçu* and are embodied (verkoerpert) in the large *kaduke*-wind-instruments which are looked upon as having life. The *kaduke* are blown at the men's festival (Maennerfest). At the end of the festival or rite, *mêscêri*, a drink prepared for the festival out of manicuera is poured into the *kaduke* from above, is caught in a *cúia* (native cup), and is drunk. The meaning of the ceremony is this: The ancestor of the sib is not to get angry; he is always to remain benignant toward his children.

A member of the Red Arara sib is in no sense prohibited to shoot and to eat an arara. The same holds for the members of other sibs toward their respective eponymous animals and plants.

The sibs are arranged in two moieties or marriage groups, the “Whites” and the “Reds”. This arrangement was ordained by Karusakaibê,—himself a “Red”, since he belonged to the *Karusakwat*, the Red Arara sib. The moieties are strictly exogamous. The members of each moiety are under obligation to marry, not within their own moiety, but into the other moiety. Disobedience to this precept of the culture-bringing god, Karusakaibê is considered as an unheard-of thing.

The sibs are rigidly patrilineal, that is, the children become members of their father's sib. Only where sibs are *i barip*, “related” (verwandt), may a child become a member of one of these related sibs. The Macaco prego sib and the Spider sib are, for example, “related”.

It has previously been mentioned that the Mundurucú formerly had *êkqa wakêt*, huts with conical roofs. These huts are the dwelling places of totemistically organized tribes (Staemme). The last



such hut stood until recently upon the Ikuribi, a plain not far from our Cururu mission.

I shall now give the names of the moieties and of the respective sibs under each moiety:

A. Moiety of the Whites, *i riritya'nye*

1. *Ari* tree (m). 2. Cotton bush (m). 3. *Datye* sparrow hawk. 4. Sloth. 5. Fish otter. 6. *Ikū* sparrow hawk. 7. *Ikupi* wasp. 8. Jabuti [Land tortoise]. 9. Japim [?]. 10. Toad. 11. Macaco de cheiro [Chrysothrix ?]. 12. Macaco prego [Cebus fatuellus]. 13. Piaba [a fish]. 14. Seringueira-Itaúba (m) [rubber tree]. 15. Spider. 16. Swamp deer (Sumpfhirsch). 17. Taperibazeiro (m) [genus Spondias ?]. 18. Wild cat (Wildkatze). 19. *Yutu* tree (m).

B. Moiety of the Reds, *i pappêka'nye*

20. Coróca [a bird ?]. 21. Cutia [aguti, Dasypsecta]. 22. Jacu [guan, Penelope]. 23. Japu [Cassicus, Ostinops or Xanthornus]. 24. *Kabababm* bird. 25. *Kapak* (Red Juriti ? *Warematyu pakpak-tiwat*?). 26. Mãe da lua [a nocturnal bird]. 27. Mutum [curassow, Crax]. 28. Roe-deer (Reh). 29. Red Arara [red macaw]. 30. Saúba [an ant, Oecodoma cephalotes]. 31. Black Arara [black macaw]. 32. *Uyui* wasp. 33. *Waru* tree (m). 34. Cricket (Zirpe).<sup>2</sup>

TRADITIONAL ORIGIN OF THE SIB SYSTEM

The sibs are supposed originally to have been independent tribes. "Os *riwat* foram primeiro nações," was told me without my inquiring into this fact. The tribes had been at war with one another. Then came Karusakaibê and united them into one large nation, the Mundurucú confederacy. This great Indian event is supposed to have taken place where the Tapajós Mundurucú now live.

"Who told you this?" I asked my informant, a man who was in his best years. "An old man of the plain told me that," was the answer. In order to be more certain, I had the story repeated later in Mundurucú. This is the translation:

<sup>2</sup> The identifications, given in angular brackets in these two paragraphs, have been added by the editor,—in some cases tentatively only,—from more readily available sources in ZE, JSAP, etc.—Ed.



"In olden days the sibs, *riwat*, lived very far apart from one another. They warred among themselves. Then they became brothers.<sup>3</sup> Karusakaibê said, 'No more killing! Let us just be brothers.' 'Now let us be gay. Now everything is all right,' said he."

In this manner through Karusakaibê there arose the Mundurucú confederacy. The brave "Black-faces" have done quite right in giving this noble Indian the honorable title "*Our Father*". As they express it, *Karusakaibê wey ebai*, "Karusakaibê is our father."

#### MYTH OF EARLY MATRIARCHY AND OF ITS ABOLITION

This tale was received in two versions. I shall here relate the shorter of the two.

"In olden days the women were in possession of the Men's House, *êksa*, while the men lived in the Big House, *êkqa*.

"The men had to do all the work for the women. They had to hunt, fetch firewood, and even provide the mandioca roots and bake the meal. All these things they did. They also carried the water.

"Now, at this time three women—namely, Yanyubêri, the ruler of our people, Taiñbiru and Parawarê—found three *kaduke*. They took these wind instruments in a brook: they caught three little Jeju fishes. They tried the instruments. 'They sound good,' said they. Now they played; they played every day in the forest. Secretly they went there. Then the men became suspicious. 'Where can the women be going all the time?' they said. They hid themselves and kept watch. Then it was that they saw how the women played. Said the men, 'What shall we do?' 'We don't know,' they concluded. Then said the youngest brothers of Yanyubêri, that is Marimarebê and Mariburubê: 'Let us take the *kaduke* away from them. Why, the women folk don't even hunt, whereas we have to take this work upon ourselves alone!' So they spoke, and took the *kaduke* for themselves. They tried them. 'They sound good,' they said. Then they played.

<sup>3</sup> Wia<sup>n</sup>nyen of Witûri appeared in October, 1927. From the signs which they left behind them, our Mundurucú concluded that these people who speak a related language wanted to become brothers.

## WALUGURU SIBS

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THE Waluguru are a Bantu-speaking tribe who inhabit an area between lat. 6° S. and lat. 7° S. and around long. 37° E., in Tanganyika Territory, East Africa, well in from the coast line that stretches from Bagamoyo and Dar-es-Salaam (see map, *PRIMITIVE MAN*, Jan. 1934, vii, 1). There are about 150,000 souls in the tribe. The present writer's personal experience has been mainly with the Waluguru, and it is to these that the following pages are devoted, although he has reason to believe that much of what he has to write about the Waluguru could also be written of many other Bantu tribes in this part of East Africa. This short paper deals chiefly with the Waluguru sib organization and with the native naming system that is closely tied into the sib system.

The Waluguru tribe is divided into a number of clans or matrilineal sibs. In the following list of the sibs, the first name after each number is the usual sib name; the significance of the names that follow each first sib name will be explained infra.

1. Mwenda ("clothes"): Kunhalo, Mizambwa, Mkude, Mwanamkude, Miduli, Nguo, Midauli, Mwanambwende, Mgonza.
2. Mtonga: Lukoa, Mhalagale.
3. Mzeru ("white"): Mogera, Mnoga, Miembe, Mazi, Kimogere.
4. Mbena: Banhala, Mhoo, Kikoo, Ndizi ("banana"), Mhanule, Mlege, Bingula, Mlusani.
5. Mwingu ("cloud"): Kunambi, Makonde, Mchungi, Mlegani, Mluguruni, Mguya ("birds"), Msagati, Mnole, Mbungwi.
6. Mchuma ("iron"): Luanda, Komkom, Wanamyengo, Mwanampuguta, Msiga, Makala, Mwanakaguru, Mwanamnyunde.
7. Magari: Mboga, Mkire ("night"), Mihe ("evening"), Mpagazi, Mhundwe.
8. Mkinoge: Kobero, Muhemba, Mtumbika, Mbwali ("beer"), Mbala, Berege, Maze, Mlugeni.
9. Mbiki ("tree"): Ngodi, Mgweke ("staff"), Kusenge, Kusinile, Mgogo ("log"), Bembe ("fire wood"), Mgamvu, Mbaka, Chamele.
10. Mlelengwe ("musical instrument"): Mkwawe, Kiziguni ("mosquito"), Kimono, Msimbe.
11. Mbunga: Mkoba ("bag"), Mfuke, Mangu, Nyawale, Bweta, Mkeka, Kuchiwala, Nyaweza, Kimilila, Jedibunga, Kibunga, Mkaguri.

12. Mgonanze: Msemwa ("forgotten"), Msemwakunze, Mbego ("storm"), Mgwaskunze. 13. Mbago: Kibago, Msamba, Kivumbu, Majani ("grass"), Mhalimwa. 14. Mgurumi: Mhanyago, Myasule, Mmemere, Mpipa. 15. Mkwama ("goat enclosure"): Mkilalu, Mchueli, Msike, Kuande, Mchikila ("tail"), Mwanamchikila, Mwanameme, Mlachamhange, Mwanamkardama. 16. Mponela: Mluge ("animal sinew for bows"), Mzabi, Mkonga, Mkami, Mkongera, Mzaganza, Kikonga, Mtemaluge. 17. Mhimba ("grave digger"): Mkihuki. 18. Mnyani ("monkey"): Mnyagatwa, Myamba, Mwehle, Mgudo, Mkifi, Mnage, Mhili, Diloko, Hatigwa. 19. Mhafigwa: Mzande, Kilossa, Wananguli. 20. Mlegu: Mzeguni, Mlakilegu. 21. Mgera: Mhingo, Mloka, Mmande, Mambo, Mzumo, Mluwanda. 22. Mbode ("hoe"): Magembe, Mhumbulu, Kibode.

23. Mnande: Mtemamnande, Mzande, Mwanapakapaka, Mgamila. 24. Mgosi: Mayumba, Mrazi. 25. Mangala ("black fish"): Mwhavwi. 26. Mdidi: Mkolero, Mhonyezi. 27. Mnumbi: Mgorusi, Mvigurue. 28. Mhega: Mgongo, Msangula, Mbiti, Mehokamyogo. 29. Myeta: Mluani. 30. Mzaganza: Mnangwi. 31. Mvuma. 32. Mdete. 33. Mmande: Mzumo, Mloka, Mda-waluko. 34. Mlali: Bwakira, Mzongo ("shield skin"), Kidenge ("spear"). 35. Mzima ("fruit like pea"): Mbazi ("plant on which pea grows"), Mpeka.

Each sib or branch of sib has from five hundred to a thousand or more members. Each sib has its own chief, but there is no paramount chief of the whole Waluguru tribe. The heir of the chief is not the chief's son,—who belongs to a sib other than his father's as the sibs are matrilineal,—but the chief's nephew, or, to state it more exactly, the son of one of the chief's sisters, usually the eldest son of the eldest sister. The members of any sib are all descended from a common female ancestor through the female line. But, although succession and inheritance come through a line of mothers, the sib as such is patriarchal, not matriarchal, as the head of the sib is usually a man.

Each sib owns its own tract of land, a thousand or more acres. Ownership of land by individuals seems to be quite absent. It would seem that the sib owns the land corporately. But not every member of the sib lives on the sib land; perhaps not twenty per cent of them so live on their home-land. Much of the sib's

land is cultivated by strangers, members of other sibs. These non-members pay rent in the form of a certain proportion of the crop. This rent is paid to the sib as a whole, and when paid is divided among the members of the sib, but not quite equally, for the chief and the elders get the lion's share of the rent paid. It is not, however, paid to the chief as such. While these strangers or non-members pay rent, members of the sib using their own sib land do not pay rent.

Sibs usually have branches with lands at a distance, just as a corporation amongst us might own property in different parts of the country. Once however a new branch is founded, members cannot transfer their membership from one branch to another.

Children belong to the sib of their mother, sib descent being, in other words, matrilineal. The father and mother are always of different sibs. It is the mother's brother, not the father, who is head of the family.

While children are never of the same sib as their father, nevertheless they are called "children" of their father's sib. A native can be the "child", that is, the "son" or "daughter" in the sib sense, of a sib without being a member of the sib. In fact, if he is a member of the sib he cannot be the "child" of the same sib. The idea seems to be that the father's whole sib, taken as a moral unit, becomes the "father" of a certain person and is regarded as his "father" because the person's real father by generation was a member of that sib. Besides, any member of that sib will call such a person his "child" and will tell you that this individual is his child. I can well remember how surprised I was when I first heard a young Waluguru say that a certain old man was his son, and I was still more puzzled when I found two boys each calling the other both his father and his son.

The situation may be clarified a little by an example which will also explain the use of the supplementary sib name. Let us suppose a certain native, with the Christian name of John, has a father of the Mwenda sib and a mother of the Mchuma sib. John is therefore a member of the Mchuma sib, but at the same time a "child" of the Mwenda sib (in Kiluguru, *mwana kimmwenda*). If you should ask him what is his sib on his mother's side (*Dikungugu jako kwa kina mama*), he would tell you he is a member of the Mchuma sib. If you should ask him what is his sib on his

father's side (*Mtala wako nani kwa kina baba*), he may give you either the name Mwenda or one of the variations or supplementary names as tabulated supra under the first sib in the list of thirty-five. He may tell you that he is John Mwenda or John Kunhalo or Mkude or Mwanambwende or Mizambwa or Mwanamkude or Miduli or Nguo. These variations of the name Mwenda are all related in meaning; Kunhalo means "the man with the pure white clothes"; Mkude, "the tucking up of the clothes for going through wet grass"; Mwanambwende, "the man in rags"; and so forth. Call a man of the Mwenda sib by any one of these names and he will agree that it is his name, although he himself may use a particular one of them more frequently.

To carry the illustration a little farther. John's son would be the "son" of the Mchuma sib, as John himself belongs to the Mchuma sib. His name, coming from his father's side, will be Mchuma or Luanda or Komkom or Wanamyengo or Mwanam-puguta. Mchuma means "iron"; Komkom, "something hard as iron"; Mwanamyengo, "the welding of the iron"; Mwanam-puguta, "the bellows".

Some of these supplementary names, more sacred than others, are used only during initiation rites.

It should be added that, whereas the name of the sib from the father's side varies as just indicated above, the name of the sib on the mother's side is invariable.

So far we have been speaking more of boys and "sons"; a word now about girls and "daughters". The girl's name coming from the mother's sib is, as with the boy, invariable. Her name coming from her father's sib has only a few variations, in contrast to the many variations in the case of the boy. For instance, a girl whose father belongs to the Mwenda sib is called either Mlamwenda or Mlamguo,—only this one variation being in use for girls. It would seem that the prefix *mla-* signifies "daughter of"; the prefix *m-*, "son of".

Quite distinct from these sib affiliations and sib names of which we have thus far been writing, is another kind of name, which, however, is itself connected with the sib system. Let me explain.

In each sib there is a sort of aristocracy of elders. There is nothing in their outward appearance to distinguish them from other members of the sib. These elders are usually hostile to Christian-

ity and, for that matter, to Mohammedanism and to any other innovation. They are the priests, so to speak, of the native paganism which takes the form chiefly of ancestor-worship.

When a man is made an elder, he is given the name of a dead ancestor, he gets a chair of authority and a crown, and he becomes the living representative of all the dead ancestors who bore the name he is given. It is also customary for the living recipient of such a name to wear the same ornaments that were worn by dead ancestors who bore this name. This name given to him is a personal name, not a surname.

Incidentally it may be remarked that a name is a much more sacred thing to the natives than to us Europeans. The aborigines have a reverence for and a fear of pronouncing names under certain circumstances that reminds one of the reverence of the ancient Jews for the name of Jahweh. They seem to think that he who utters a name thereby brings upon himself the power of the person named, either for good or for evil. A native will, for example, never utter even the word "lion", if he thinks the lion is near. But let us return to our elders' ancestral names.

In each sib there are several of these ancestral names which are given to elders at the time of elevation to eldership. In Kiluguru it is said of a man who has received one of these names, *anatawala jina*, "he rules by virtue of the name". He is not, however, necessarily a chief. Sometimes an ancestral name so conferred upon a man is laid aside (being usually in such a case given to another man) and the said elder has another name conferred upon him.

It is important to note that whenever such a name is conferred, it is conferred upon two persons, not upon one only. The identical name is conferred upon the two persons, but one of the two is said to have the "big name", while the other is said to have the "small name". The name itself belongs to one sib only, but of the two persons upon whom it is conferred simultaneously only one is a member of the sib to which the name belongs, the other man being a member of some other sib or tribe.

The man to whom the big name is given is always a member of the tribe or sib to which the name belongs (*anatawala jina kwa ndugu*, in Kiluguru). He has real authority in his sib and may hear the palavers of his sib mates. It is only the holders of big names (*waliotawala kwa ndugu*, in Kiluguru) who together with



the chief have real authority in a sib. In fact, the only way I know of finding out who exactly are in authority is through the names.

The man to whom the small name is given is never a member of the sib to which the name belongs. He gets the name by virtue of the fact that he is a son of a grandson of the sib to which the name belongs (*anatawalla jina kwa kina baba au kwa kina babu*, in Kiluguru). Not every "son" of the sib gets such a name, but only the one who is chosen. This small name is purely honorary. It confers no authority upon the recipient.

While on the question of names we wish to say a word regarding the personal pagan names of the ordinary natives who have no special authority. In addition to their sib names, as explained in the earlier part of this paper, they have personal names. These personal names change very often, maybe every year. A new name may be given the native at every pagan rite through which he goes. At birth he may receive a personal name from any little incident. On the whole the personal names of the ordinary natives seem to be little more or less than mere nicknames. Those, of course, who have received Christian names keep these unchanged as we do.

So much as regards the structure of the sib and of the name system so closely tied up in many respects with the sib. We have already referred in passing to the functions of the *sio* in regulating government, marriage and land holding. A few words should be added as regards its general social functions.

A very marked bond of union holds together the members of each sib. In all important matters the sib acts as a unit. In matters of less importance the family, within the sib, acts as a unit, and always with the consent of the chief. Only matters of least significance are left to the individual's judgment and freedom. Native disputes are usually disputes between families or between sibs, although we whites are apt to imagine that the affair is one between individuals. The individual native, unless detribalized, has very little freedom to act without the consent of his family or of his clan. This he will never tell you. He will rather take for granted that you know it. If you do not, he will be quite astonished at your stupidity and will have fun at your expense the moment your back is turned.



## SOME ANTHROPOLOGICAL BOOKS OF 1934

JOHN M. COOPER

AT the April, 1934, annual meeting of the Catholic Anthropological Conference the request was made that each year there be published in *PRIMITIVE MAN* a short selected list of the year's output of anthropological works best suited for college libraries and for readers interested but not professionally engaged in anthropology. The following list of works, with thumbnail comments, is an attempt to comply with this request. This list is neither technical nor comprehensive. For fuller technical lists the reader is referred to the current numbers of the *American Anthropologist*, *Anthropos*, or *Ethnologischer Anzeiger*.

Alfred C. Haddon, *History of anthropology*, rev. ed., Watts, London, 1934, pp. 146: the best short history of the science we have; how it could be published at the price (one shilling) is a mystery to the present writer.

Two general introductions to cultural anthropology have appeared: Robert H. Lowie, *An introduction to cultural anthropology*, Farrar and Rinehart, N. Y., 1934, pp. 365, and Albert Muntzsch, *Cultural anthropology*, Bruce publ. co., N. Y., 1934, pp. 421. Both cover the field topically; chiefly descriptive rather than historical in treatment of topics; former more comprehensive.

Two other general works approach the field of cultural anthropology from the tribal rather from the topical viewpoint, each consisting mainly of good descriptive summaries of the culture of a number of tribes or peoples selected as representative of various culture levels and patterns: George P. Murdock, *Our primitive contemporaries*, Macmillan, N. Y., 1934, pp. 614, and C. Daryll Forde, *Habitat, economy, and society: a geographical introduction to ethnology*, Methuen, London, 1934, pp. 500. Murdock's work is purely descriptive; Forde's interprets the descriptive data as related to economic and geographical factors.

Among the large number of 1934 monographs devoted to accounts of particular tribes or civilizations, it is very hard to choose, but the following three may have points of special interest to the general reader: Diedrich Westermann, *The African to-day*, Oxford univ. press, London, 1934, pp. 343,—giving much space to the

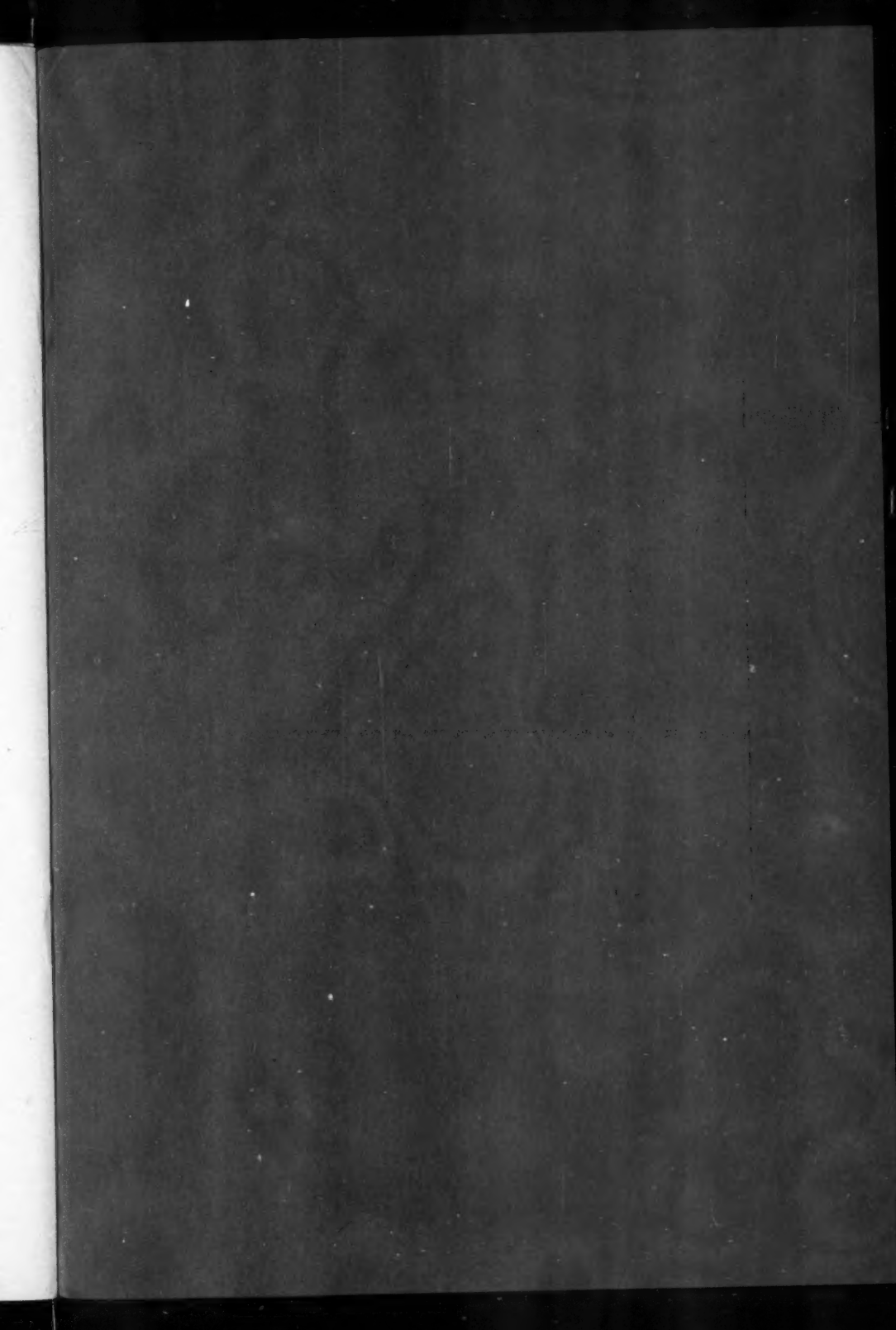
practical problems that face the white and Negro administrator, missionary, and teacher in Africa, but also summing up the main features of aboriginal African culture south of the Sahara, with emphasis on the West African culture; H. Ian Hogbin, *Law and order in Polynesia*, Harcourt Brace, N. Y., 1934, pp. 296,—an interesting functional interpretation of social life at Ontong Java, with a long foreword on the functional approach in ethnology and ethnological field work by Malinowski; Kenneth S. Latourette, *The Chinese: their history and culture*, 2d rev. ed., 2 vols. in one, Macmillan, N. Y., 1934, pp. 506, 389,—probably our best review in English of the history and culture of the Chinese people.

Diamond Jenness, ed., *The American aborigines*, Univ. of Toronto press, Toronto, 1933, pp. 396,—although published in 1933, it represents so important a contribution to the whole question of American Indian origins and prehistory (see among others the paper by the late Baron Erland Nordenskiöld) that the writer cannot resist the temptation to include it in the present list.

For those interested in the problem of comparative racial intelligence, the short experimental and field study by Otto Klineberg, *Negro intelligence and selective migration*, Columbia univ. press, N. Y., 1935, pp. 66, should by all means be procured. Adam's ancestors, by L. S. B. Leakey, Methuen, London, 1934, pp. 244, is, notwithstanding its Sunday supplement title, a well-written introduction, for the general reader, to our prehistoric ancestors and their culture, regions other than the European, northern African and western Asiatic being also included in the survey. The geological age of the East African remains and culture described by Leakey is still in question.

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